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INTERNATIONAL BIBLE STUDY.

March 25th, 1883.——*Mark* XVI. 9-20.

For comment, see last *Guardian*.

April 1, 1883——*Acts* 1. 1-14.

We now lose the company of Mark to enjoy that of Luke. The close of Mark's Gospel and beginning of Luke's narrative of apostolic doings, dovetail into each other very happly. We have the impression that Luke wrote this narrative when Paul was in prison in Cæsarea, under Felix, the closing chapters being written a little later in Rome. However that may be, we have here an inspired account of the early days of the Christian church. The highway of holiness on which it was designed that the church of all ages should travel, is here laid down in unmistakeable lines. Addressing Theophilus, he refers briefly to his previous treatise concerning the words and works of Jesus: "Of all that Jesus began to do and teach," i. e from the beginning.

"Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen." During the forty days that elapsed after his resurrection until his ascension, he saw his disciples repeatedly. On one occasion, in Galilee, there was a large congregation of his disciples present. They were now in a position to grasp the deep things of God relating to redemption, and the great mystery of the cross became revealed to them. Through the Holy Ghost he gave them instructions; this refers not merely to the Holy Spirit dwelling in him, but imparted by him to them He breathed upon them, saying, Receive ye the Holy Spirit. And they received the Spirit *in* a measure. But that they might be fully swayed by the Spirit, it was necessary that he should disappear from their eyes, and have intercourse with them only through the Spirit. "To whom also he showed himself alive after his passion by many infallible proofs, being seen of them 40 days, and speaking of the things pertaining to the kingdom of God." There were indeed many infallible proofs, all that even the most skeptical could ask. Doubt was never more firmly seated than in the minds of the apostles. Their trust in Jesus had received a tremendous shock in his death, and they naturally shrank from an exercise of mind that had laid them open to such a terrible humiliation as the cross had brought upon them. But Jesus succeeded in satisfying them, so that no shadow of doubt remained. The Holy Spirit of Pentecost could not be given unless they could ask for the fulfilment of Joel's prophecy in unwavering faith.

"And, being assembled together with them," in Jerusalem or in the immediate neighbourhood, "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father which, saith he, ye have heard of me." Yes, they could plead at the throne of grace, the words, 'It is expedient for you that I go away, for if I go not away the Spirit will not come unto you.' He assured them that the Holy Spirit should come unto them not many days hence. They were not told explicitly how long they would have to wait; this only that it would not be many days. They should be baptized with the Spirit. The word baptism they were already familiar with. The water baptism was the external sign of their being made over to Christ; the baptism of the Spirit was the enduement of spiritual and heavenly power, qualifying them to live for Christ. But something else was in their mind. They could not get rid of the idea that he must now set up his kingdom in Israel. "Wilt thou not at this time restore again the kingdom to Israel?" Is it not time that the Roman domination came to an end? Is it not time that these scribes and Pharisees and chief priests and Herodians saw thee seated on thy Messianic throne in Jerusalem?

"And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power." Even the beloved Daniel could not get his curiosity satisfied on such points. We know enough to stimulate our energies and aspirations, but the way of faith in which we are called to walk requires that the future should be in a measure shrouded from our view.

"But ye shall receive power, after that the Holy Ghost is come upon you." They needed power. They were weakness itself. The powers of this world has been displayed in putting their Master to an ignominious and cruel death, and they were ready to be deployed at the least sign they might make of a desire to rehabilitate the ruined cause of Jesus. They had fled when Jesus was arrested, and their timid hearts had led them to show the white feather in a momentous crisis. Receiving power from on high to battle successfully with the forces of the world, they were to be witnesses to the risen Jesus in Jerusalem and in other parts of Judea, in Samaria too, and unto the uttermost part of the earth. And when he had given them these instructions, while they beheld he was taken up; they were eye-witnesses of his ascension; and a cloud received him out of their sight. While they stood gazing upward, two men in white apparel stood by them, who said: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Who were these men, so much better inquainted with the facts than they were? Evidently, visitors from another world. They were not seen descending through the air, or coming from any quarter, but were suddenly discovered standind along side, and having delivered their message they seem to have vanished again. It was on the Mt. of Olives that this scene occurred. The apostles returned to Jerusalem, and gathering their company together told what had occurred and with one accord began to pray in the name of their ascended Saviour.

BEREAN LESSONS and GOLDEN TEXTS.

FOR THE SECOND QUARTER OF 1883.

Sundays	*Lesson.*	
April 1st	1.	The Ascending Lord—Acts 1. 1-14—Commit vs. 8-11. G. T. And when he had spoken these things, while they beheld, he was taken up. Acts 1. 9.
April 8th	2.	The Descending Spirit—Acts 2. 1-16—Commit vs. 1-4. G. T. And they were all filled with the Holy Ghost. Acts 2. 4.
April 15th	3.	The Believing People—Acts 2. 37-47—Commit vs. 38-41. G. T. Then they that gladly received his word were baptized. Acts 2. 41.
April 22nd	4.	The Healing Power—Acts 3. 1-11—Commit vs. 6-8 G. T. Then shall the lame man leap as an hart and the tongue of the dumb sing. Isa 35. 6.
April 29th	5.	The Prince of Life—Acts 3. 12-21—Commit vs. 13-16. G. T. In him was life; and the life was the light of men—John 1. 4.
May 6th	6.	None other Name—Acts 4. 1-14—Commit vs. 10-13. G. T. Neither is there Salvation in any other: for there is none other name under heaven given among men whereby we must be saved. Acts 4. 12.
May 13th	7.	Christian Courage—Acts 4. 18-31—Commit vs. 29-31. G. T. If God be for us who can be against us? Rom. 8. 31.
May 20th	8.	Ananias and Sapphira—Acts 5. 1-11—Commit vs. 9-11. G. T. Lying lips are abomination to the Lord. Prov. 12. 22.
May 27th	9.	Persecution Renewed—Acts 5. 17-32—Commit vs. 27-29. G. T. We ought to obey God rather than men. Acts 5 : 29.
June 3rd	10.	The Seven Chosen—Acts 6. 1-15—Commit vs. 6-8. G. T. Seven men of honest report, full of the Holy Ghost and wisdom. Acts 6. 3.

ASHRAM MUMBAI

June 10th 11. THE FIRST CHRISTIAN MARTYR—Acts 7. 54-60 & 8. 1-4 —Commit vs. 54-60. G. T. Be thou faithful unto death, and I will give thee a crown of life Rev. 2. 10.

June 17th 12. REVIEW.

June 24th 13. THE KINGDOM OF PEACE—Isaiah 11. 1-9—The earth shall be full of the knowledge of the Lord, as the waters cover the sea. Is. 11. 9.

WEEKLY REVIEW.

—WITH reference to the extract on "Madness and Strong Drink," to be found among our Selections, we remark for the encouragement of those who have been enslaved by drink and long for liberation, that what is not possible with man is possible with God. He that gave his disciples power over all the power of the enemy, will now, doubtless, in answer to believing prayer, cast out the evil spirit of drink and bid it nevermore return. He has done it in many instances, and would do it in many more if faith were stronger. But the awful experiences referred to might well make men tremble at the thought of making themselves over to the power of such malignant spirits. The most melancholy part of the business is that Government should favour and foster so powerfully the liquor traffic, and sell into the hands of the prince of this world to be alcoholized without stint the towns and districts and villages of this great empire.

—H. E. the Governor has declined to be any longer Patron of the Yacht Club, and our far-away readers would not easily guess the reason of his resignation. The Yacht Club is given to dancing; in fact it seems to be as great a necessity of their existence as yachting itself is. The dance comes off once a fortnight. The controversy between the Committee and the Governor arose out of the fact that the former wished to have their dance as usual this week, but H. E. the Governor thought it very improper to have a dance in Holy Week. We are glad to find his excellency publicly acknowledging the importance of a commemmoration of the death of our Saviour, though we should prefer that the commemoration be not restricted to one week, but carried through all the weeks and days of the year. His excellency does not disapprove of dancing, only he thinks that this particular week of the year should be spent otherwise. The Yacht Club could easily have forborne dancing this week, and make up for it by dancing harder during other weeks. The members would do well to give some time, and it might as well be this week, to meditation on the significance of Christ's death, and the result of this might be the discovery that life is a little too solemn and too precious to be spent in frivolous dancing.

—THE camp-meeting at Futtehpore at the beginning of this month appears to have gone off very satisfactorily and successfully. There was a large attendance of Europeans and Natives, many coming from distant points. There were services in English and in Hindustani. The Rev. Dr. Johnson baptized a Brahmin on the Sunday Morning.

—MAJOR TUCKER and the others who were sentenced with him have appealed to the High Court. They claim that the right to walk in procession with singing, music and banners, is an inherent or natural right belonging to every subject. That this right is exercised by all classes, in all the streets of Bombay. The Bombay Police deny the right of Christians thus to declare their convictions. That there is no precedent for such an application of Section 151 of the Penal Code.

That according to Mr. Justice Field, there is no authority for the proposition that a man may be convicted of doing a lawful act if he knows that his doing it may cause another to do an unlawful act.

They who were expected to break the peace were the parties that should have been dealt with. It is admitted that the Police have power to regulate processions as regards time and route and licenses for music, but not to suspend them. That the power to suspend processions belongs only to magistrates, in cases of urgency.

Thus, instead of illegally deporting the Mahomedan Moulvi who was suspected of having taken part in the disturbance at the tent on the 1st October last, he ought evidently to have been bound over to keep the peace.

Permission was asked for Major Tucker to appear in support of the petition and it was granted.

—THE New York papers just received announce the death of Mr. Wm. E. Dodge, whose name has been repeatedly mentioned in our columns, as that of one whose life affords a striking example of fidelity in the use of money. We do not think that we can do better than extract the remarks made at his funeral by Dr. Mark Hopkins, ex-President of Williams College:

"Know ye not that there is a prince and a great man fallen this day in Israel?" If we adopt the standard of greatness proposed by our Saviour, where shall we look in this city, where shall we look on this continent, for a more princely man, for a man more illustriously great, than he whom we mourn to-day? If we look at that standard of greatness, he among you that will be great shall be servant of all, He was great in his power of acquisition, combining integrity with skill. He was uniformly through his long life successful in business, and success in business amid the fluctuations of this country, for so long a period, does not come by accident; but acquisition to him was a means, and not an end —a means to the manifestation of that greatness which his Master commended, and commanded, the greatness of service, of giving, of the fountain that overflows, of the sun that radiates light and heat. In the amount of his benefactions he was magnificent, princely. I do not know what the princes of Europe may do, but I doubt whether one of them gives from pure beneficence as much as I see it stated in a paper by one who, I suppose, knows, he gave year by year. I do not know what the rich men of this country may do, but I doubt whether there is another who has given year by year as much. He was great not only in the munificence of his gifts, but in the breadth of his views; in the largeness of his apprehension of the wants of humanity, and as has been said, in the judgment with which he distributed that which he gave, regardless of the limitations of denominations, or of sects, or of the methods of doing good.

Dr. Cuyler, on the same occasion, made the following remarks:

Two words ruled the life of William E. Dodge: the one was conscience, the other was Christ. When a council of distinguished military officers at Fortress Monroe all reversed their wine-glasses at the table, it was a tribute to the conscience of our brother, who was their guest. When a great corporation proposed to drive traffic on the Lord's Day, and he fearlessly said to his fellow-directors. "If you break God's law for a dividend, I go out," it was the conscience that echoed on Sinai. And who among men ever dared to look into that loving and honest eye and call him a fanatic? The loss of that conscience to this community is a sorer bereavement even than the loss of that generous purse. Other rich men give princely benefactions. He gave more than money. He gave himself—himself to Jesus, himself for Jesus—to his fellow-men. Trained fifty years ago in the school of commercial life, he understood the power of personal effort. He knew how to lay that great big loving heart of his right alongside of a fellow creature and win that soul to Jesus. There are business men in this assemblage whose knees have bent through his efforts in wrestling prayer for their souls. [After referring to an incident in the life of Mr. Dodge, elsewhere given by himself, Dr. Cuyler proceeded.] So untiringly did he give himself to the great revival work of 1858, that his health broke, and necessitated a journey abroad to recruit his physical energies and activity. Well, what is the secret? What is the secret of the growth of that beautiful banyan that dropped its limbs into every land? The secret was, the roots were washed by daily communion with God. The secret of Mr. Dodge's power lay in the first hour of every morning. That hour he gave to God with his Bible and on his knees, and if he came down-town among you business men with his face shining with cheerfulness and loving kindness, it was because he had been up on the mount in communion with his Master. O how shall we miss him down yonder in that National Temperance Society, of which he was the father and the founder and the moving spirit, representing its best and wisest counsel! We feel like orphans. And so they will in so many institutions of Christian benevolence and activity; and from the eyes of many a missionary, of many a poor young man whom he was educating, of many a negro freedman in Lincoln and Hampton, of many a reformed inebriate up yonder in his institution, when the tidings come,

"The tears will flow like rain
For him we ne'er shall see again."

Mr. Dodge was born in 1805. He leaves seven sons. Speaking of his munificence, one paper says:

It is estimated that at no time within thirty years have his contributiens been less than $200,000 a year, while for some time they have averaged over $1,000 a day.

—THERE has been some correspondence in the *Record* between the Rev. Hely Smith and the Rev. E. Bickersteth of the Cambridge Delhi Mission, now at home, the latter objecting to the strong language used concerning the Ritualists by the former. Mr. H. Smith gave it as his opinion that when an Anglican priest induces the heathen to believe that (*a*) he can first make his God and (*b*) then eat him, (*c*) he is dragging them down to a greater depth of degradation than he found them in. Mr. Bickersteth said these positions could not be proved, and that no Ritualist would accept the statement as expressing his creed. Mr. Smith replies:

(*a*) I did not know that this statment required proof. However, I will show that Ritualists make the claim I attribute to them:—

"Bow down your heart and body in the *deepest adoration* when the priest says the awful words, and worship your Saviour then verily and indeed present on the altar."—"Little Prayer-book," p. 18.

"Any young lad of average intelligence, if he be true to your instructions, will tell you respecting the consecrated elements, they are

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and have become the body and blood of the Lord; and in this answer he will have proclaimed the Romish doctrine of Transubstantiation."—"The Kiss of Peace."

(*b*) I will now show that this expression (eating God) I borrowed from Ritualistic sources :—

"Farewell to types—Henceforth
We feed on Angels' food,
The guilty slave—Oh wonder!—eats
The body of his God."

Hymnal Noted, H. 217.

"Herewith, Jesus, is thy body and blood, thy soul and thy Godhead. All this I confess I receive when I receive the Holy Communion with my mouth."—"Little Prayer-book."

(*c*) This statement is not capable of proof. I was alluding not to the results but to the nature of such teaching. I only gave it as my opinion. Fact can be proved, opinion cannot.

He adds :

I have never indulged in invective against them, but it seems I can be guilty of no higher offence in their eyes than to state bare facts and give verified quotations. They do not like mysteries intended only for the initiated to be exposed to the profane gaze of the public until the public is trained sufficiently to endure them without being shocked. I fear there are some prudish Evangelicals who sympathize with them in their distress, and who consider all exposure of Romanizing teaching and tactics to be unnecessary, unkind, and unseemly. May God deliver them from this fatal infatuation before it is too late!

Another correspondent says :

I will put down in brief the *ipsissima verba* of Dr. Pusey and his disciples on that subject, premising that I am able to give chapter and verse for every single word of quotation recorded as follows :—

In the Lord's Supper after the elements have been consecrated by an episcopally ordained "priest," the bread and wine are that same body and blood which was born of Mary and crucified under Pilate; and thus the communicant receives in the Eucharist not only the flesh and blood of Christ, but Christ himself both God and man. Hence the decrees of Trent and the Articles of the Church of England are reconcilable one with the other; notwithstanding that one teaches Christ is given, taken, and eaten, in the Lord's Supper only after a spiritual manner, while the other declares that any one so teaching is "accursed." Because substantially there is no difference between us and the Church of Rome in regard to the Holy Eucharist: for the Church of England holds precisely the same view of the Sacrament of the Lord's Supper as the Church of Rome. Hence we adore and teach our people to adore the consecrated elements, believing Christ to be in them. Hence before Mass the priest must not wash his teeth or mouth lest perchance he should mingle the taste of water with his saliva. After Mass he should beware of expectorating for at least a quarter of an hour, since Christ remains within you for about that time. The priest who neglects these things sins grievously.

—THE *Jam-e-Jamshed* referring to the dispute between the Governor and the Yacht Club, seems inclined to commend the religious zeal of the Governor, but adds :

The question arises, what is the use of throwing away lakhs of rupees from the Imperial treasury for the religious education of Christians? If such a large expenditure only tends to produce so many irreligious men, where is the use of contributing the amount?

There is no use at all in throwing away lakhs from the Govt. treasury for the religious education of Christians, for the simple reason that it is not the proper method of securing that result. Christianity is vastly better and more efficient without Government aid than with it.

—THE fact that Canon Bromley and Rev. Chr. Strong have exchanged pulpits at Melbourne, is an event thought worthy to be telegraphed from thence to Bombay. There is some rhyme about rarity and charity.

—ONE of the great laws of modern society is—not to wound the religious feelings of others. We might have expected that the members of the Yacht Club, not having themselves any scruples about dancing in Holy Week, would have so far respected the religious feelings of H. E. the Governor as to deny themselves the pleasure of dancing one day in the year. We have been reading the remarks of Mr. Justice Kemball of the Bombay High Court in the matter of the Salvation Army, and are so impressed with the force of his emphatic statements about respecting the religious feelings of those who even widely differ from us, that we are the more surprised that the Committee of the Yacht Club should have made so little account of the religious feelings of H. E. the Governor as to be willing to dance upon them, tread them under 'the light, fantastic toe.' We are afraid that this will seem very anomalous to our Native friends. Mr. Justice Kemball lays down the law that the religious feelings of the Mahomedans are to be so tenderly dealt with that those Christians who attach a great importance to processions with banners and singing must forever forego them in localities where Mahomedans are to be found. Why is it that Christians must sacrifice their own religious convictions rather than run the remote risk of wounding the religious convictions of certain Mahomedans, and yet the religious convictions of the Governor are of so little consequence that the Yacht Club may trample upon them rather than postpone their dance for a week? The only solution of this matter that presents itself to our minds is this: it is not the religious sentiment of the Mahomedans that is deferred to, but their lawless and intolerant desire to fall upon those who differ from them. The Yacht Club have the feeling that the Governor is by no means likely to use his power in seeking to crush them; Sir Frank Souter is afraid that the Mahomedans will use violence towards the Christian processionists and the Police. It appears to us that the greatest menace to the peace of the community is given by the intolerant notion that religious feeling is honoured by violence. For our own part, it seems to us that so long as the Salvationists are able to secure nightly audiences in their tent or elsewhere, composed largely of Mahomedans, they might well under the circumstances forego the right of having processions in the streets, especially as Major Tucker acknowledges that the object of these processions is to induce people to come to their meetings. Their meetings are crowded now. As far as the Salvationists are concerned, we do not see that their cause would be materially hindered by the abandonment of processions in this one city of India. But speaking in the interests of the Police, we think they have made a very serious mistake indeed by notifying the Mahomedans of Bombay that they are prepared to treat as sacred their religious convictions which take the form of violent resistance to the convictions of others. The most dangerous element in a community is the spirit of fanatical intolerance. It is wonderful how little there is of this, practically in India. On the Esplanade, in a most conspicuous position, is a cross, and worshippers may daily be seen on their knees before it. Roman-Catholic funerals headed by the cross sometimes pass through Mahomedan quarters. The festivals and ceremonies of the Hindoos are celebrated under the immediate eye of Mahomedans. Mahomedans when they bury one of their number go through the streets crying There is one God and Mahomed is his prophet." At Easter time bodies of Portuguese get themselves up in fantastic costume, and go about dancing and singing in a frenzied manner. But no one ever dreams of interfering. The people have generally learned the lesson that so long as they are not curtailed in their own rights, they must let other religionists enjoy theirs. But the Bombay Police, by their course with the Salvationists during the last six months, seem to be willing to let the Madomedans know that they may go beyond this, and that the fault lies with the Christians when the latter are interrupted by them in their religious celebrations. Surely there is a peril here and a very serious one. Mr. Justice Kemball says :

"It is sufficient for our purposes that there are acts which at one time and place are perfectly innocent, and which at another time and place call for repression and, if persisted in, punishment; and we think there can be no better illustration of this, perhaps, than the very case before us. A religious procession which is in itself perfectly legal, and which while it passes through many parts of a town is perfectly harmless, may, when it gets into another quarter, be fraught with the greatest danger to the public peace. In regard to the assertion that processions are constantly passing through the native town which are very offensive to the religious feelings of other classes, it may be assumed from the very circumstance of the alleged frequency of these processions that they are not allowed to take place in parts of the town where these other classes reside, or if they are offensive that they are not so offensive as to endanger that public peace."

Fairly interpreted, these words simply mean that the Police despair of maintaining that happy condition of things in which mutual forbearance in the matter of religious conviction is exercised by the different religionists of India, the condition that has obtained (with exceptions that prove the rule) throughout India since the day when Her Majesty took over the Government of the country; and recognize a very different regime, in which people of one religion must stifle their own convictions lest they should wound those of others.

—EXCESSIVE provocation is considered an extenuating fact, in determining guilt. It appears that the very opposite of this, want of provocation, is regarded as an extenuating circumstance. The jury that tried Cocklin for the murder of Lieut. Coode unanimously and strongly recommended him to mercy for this (among other reasons) "that no adequate motive was shown, and that the act is unaccountable." The act of the Pathan who the other day killed three men near Paydhoni, should be also condoned on this ground, there being no motive discoverable. Some body objected to his sleeping in a mosque and he goes out and kills three men, the first he meets with. The want of motive enhances the turpitude.

—With regard to Mr. Ilbert's Bill, we suggest to our educated Native friends that the tone of the leading Native journals in India in speaking of the Government and of Anglo-Indians, is not always such as indicates impartiality. Occasionally, if not frequently, a certain bitterness finds expression, that might fairly lead Europeans to doubt whether their interests would be perfectly safe in the hands of a Native Judge.

—We learn from a home paper that Captain Seton Churchill, for many years in India in connection with H. M.'s 44th, has written a book (published by Eliot Stock,) entitled "Stepping-Stones to Higher Things."

NOTICES OF BOOKS AND REPORTS.

"Divine Realities in the Light of Modern Science, by Adelphos." Lodiana Mission Press. 210 pp. 8 vo. This volume contains chapters on the following subjects: A divine Creator; a divine Intelligence; a divine Goodness; a divine Personality; a divine Perfectness; a divine Judgment; a divine Atonement; a divine Incarnation; a divine Regeneration; a divine Trinity, a divine Revelation; and under the head of the divine Revelation, the claims of Christianity, Hinduism and Mohammadanism are considered. This book has been written with much care and with much ability, by one who is well acquainted with the writings of those who on various grounds have sought to discredit the Bible, and it is well fitted to assist Indian readers to come to a right understanding of the matters here discussed. We cordially recommend this book to those who wish to know what really is the teaching of Nature and what is the revelation that God has given. The following passage is from the chapter on a Divine Perfectness:

It is objected that there are defects in nature, which are inconsistent with infinite intelligence. But our knowledge and capacities of comprehension are so very limited that we are not qualified to sit as judges on the mechanism of the universe. What, at one time, were considered serious defects have, with a little fuller knowledge, been discovered to be excellencies. Numerous defects can be pointed out in the eye as a perfect optical instrument. Yet these very defects are essential to the whole, and all so work together as to adapt it for the end in view. Were it more perfect it would be of less use to us. The relations and the inter-relations of things to one another and to the whole are so complex, vast, and so far beyond human comprehension, that it is arrogance to find fault. To point to one special fact, and to say, here is a defect with reference to another special fact, were easy. But the true light to view it in is in its inscrutable relations to all other facts and to the whole, present, past, and future. Earthquakes may be considered serious defects in their relation to falling houses and to the terror-stricken people. Yet what a necessary and benevolent part they have played in the economy of the world as a whole! The volcano, spreading death and desolation around it may seem a terrible defect in that particular spot. Yet it is one of the world's safety valves. In so far as the theory of evolution may be true, rudimentary and obsolete organs offer no difficulty. In so far as it may not be true, they can be explained on the principle of types. They are steps in the working out of the divine plan. What are called freaks of nature, are found to be, in reality, accidents previous to birth; and they are the exception, not the rule. We are ignorant not only of the relations of things, but also of their final purposes. Life and death are great mysteries; and, in our ignorance, it were presumption to assert that there is either waste or over-abundance. The history of knowledge shows that the only safe inference is that, were these apparent defects and evils fully understood, they would only serve to magnify our conception of the Perfect One. Taking a wide and an intelligent survey of nature, it must be admitted that all things are, with reference to the needs and the capacities of animate beings, very good. A perfect world would not be the world best suited for the discipline and the improvement of the human race. Like the eye and the other organs of the body, were the world more perfect it would be of less use to us. The means may be themselves imperfect, and yet be perfectly adapted to their ends. Moreover, perfection can be sought for only in God Himself. Perfection cannot possibly be an attribute of finite and created things.

In has been urged that the infinte and the absolute cannot be a Person, for personality implies limitation. But space does not cease to be space by being traced up to infinity: neither does intelligence cease to be intelligence by being omniscient. Then why should God cease to be personal by being absolute and infinite? Infinite time means only infinite duration. An infinite and an absolute Personality is not a contradiction, but simply a Person perfect in all His attributes and self-existent. Infinity and absoluteness affect the quantity, not the quality, of personal attributes. Personality is not inconsistent with finite attributes. Why, then, should it be inconsistent with infinite attributes? An infinite Personality does not necessarily embrace all things. It implies no more than that He is unlimited in all His glorious attributes. An absolute Personality does not mean an unrelated, but an independent, Personality.

"*Societé Evangelique de Genéve. Recits et Souvenirs de Quelques-uns de sees Onvriers.*" We are obliged to the friend who has sent us this volume (381 pp) published on occasion of the jubilee of the Swiss Society that is engaged in the evangelization of the mountainous portions of France contiguous to Switzerland. Among those whose memoirs are here given are Felix Neff and Vernier. This volume has been got up with great care in the choicest French, (a little too polished perhaps at times,) and with a thorough appreciation of what constitutes the work of God in the heart. The men who are here described were grand men of God, seeking not their own, but the weal of others.

Midnapore Bible School. Fourth Report. The Rev. J. L. Phillips, Principal, tells us that there were 20 theological students, last year, of whom 4 are new men. The course of study was the same as has been mentioned in previous reports.

As in former years I have evening lectures covering ground somewhat outside the regular course of study, on a variety of practical themes; *e. g.* Manliness, Health, Palestine, Idleness, Bazar, Market and Village Work, Keeping Church Records, the Dignity of Labour, Cleanliness, Modesty, and Keeping Secrets, Patriotism, Religious Discussion, Money, Modesty, and Selling Christian Books to the Heathen. The pupils have been examined on these lectures, and thus taught to listen attentively to addresses. This year I have preached a series of discourses on the Decalogue in the Mission chapel on Sabbath mornings when all the men have been present.

There is a woman's department looked after by Mrs. and Miss Phillips.—Work has been carried on by the students in the bazaars and villages.

The Bombay Guardian.

SATURDAY, MARCH 24, 1883.

A FUTURE PROBATION. II.

The only reasonable plea that can be advanced for a future probation, implies that the present one is defective and inadequate. Men are not fairly tried here with regard to their willingness to be saved in God's way. The Gospel is not presented in such a way as to carry conviction. Allurements and fascinations on the one hand, menaces and repulsions on the other, abound in this world, and make it immensely difficult for men to realize the need of taking up their Cross to follow Christ. It is reasonable to suppose that God, so loving, so unwilling that any should perish, will place them hereafter in circumstances when they will be more likely to be influenced by the Gospel offers.

But if the present probation is not a suitable one, why is it not? God is certainly offering his Gospel to mankind, and the Scriptures undertake to show men the most cogent reasons why they should lay hold upon it. The remonstrances and arguments of the prophets and holy men of forty centuries and more have been preserved therein and are brought to bear, first, upon the body of professing Christians that they may exert themselves to bring about the salvation of their fellow-men and their own. "What more could I have done for my vineyard, than I have done for it? asks the Lord of us." What more effective motives could God, bring to bear upon mankind than are actually brought to bear upon them?

Probation means testing. God is testing men with regard to their willingness to be saved and guided by him. Are men not well tested in this world? Is it easy to conceive of any better adapted in that respect? They who undergo a university examination and fail, may complain that the examination has been too severe. The more severe it is the better it is as a means of ascertaining their scholastic attainments. They may complain that the standard was too high; they may think that Government has too high a standard of proficieney, and might well be satisfied with less. But Government knows what it wants. And the Almighty knows what he wants. It is for him to prescribe the standard of citizenship in the kingdom of heaven. There were once some very exalted beings that kept not their first estate. God has accordingly made this world as a preliminary arena for ascertaining the character of those who are candidates for the heavenly kingdom, and it is impossible for any one to prove that it is not well suited to the purpose. It must be borne in mind that the object of probation is to find out the weak places. A Bacon might be well pleased to be placed in circumstances where his magnificent qualities should be demonstrated, and his moral weakness remain unbetrayed. That would not be a probation at all. If there is the slightest reason to fear that one link of a long chain on which the destinies of some costly argosy are to be dependent, is weak, the test must be applied to that link. It will amount to nothing to test all the other links and spare that. God wants to have an army in heaven upon every member of which he can confidently rely in the

most momentous crisis, and whom He may unhesitatingly commission to carry out any work; persons redeemed from all iniquity and confirmed in all goodness. How admirably then is this world fitted for such probation as will secure this result. We are daily and hourly coming into relations and into scenes that are fitted to discover our weaknesses. If there is the slightest vestige of impatience, the least remainder of cupidity, or an iota of selfishness it will surely be exposed. While we perhaps are fretting because we cannot find a sphere grand enough for the exhibition of our vaunted perfections, the Judge of all takes note of our continual failure with regard to matters overlooked by us. We are photographing ourselves every day in the scenes of every day. The true judgment is here and now; the final judgment will simply submit to the eyes of all the things previously determined concerning us. Nations as well as individuals are being thoroughly tested. The Gospel is conveyed to a nation, set forth in their own language; the perfections of the true God are therein exhibited; their sins are faithfully declared to them; and salvation is offered to them as a thing realizable here and to be consummated hereafter. If they are at all willing to give up falsehood and sin, if they are even willing to examine sincerely as to what is true, what false, what is sin, what is redemption, they will not reject the Gospel. But they do reject it; they prefer to it the grossest forms of idolatry, and the most debasing servitude of sin. That is, those of them who have the opportunity of knowing it, do this, and they may be considered the representatives of the nation, and it becomes demonstrated that the nation desires not the knowledge of the true God, desires not the salvation of the Gospel.

We can conceive of a world where things will be made favourable to the sinner, simply because the probation will not be so perfect But who will say that that is what is wanted? On the same principle we should ask for a police more lenient to criminals. The idea of another probation will tend to make sinners even more careless than they are, and the present life will come to be regarded simply as a time for self-indulgence and entertainment. There is no book in the world more directly fatal to the supposition of a future probation than the Bible. Now is the day of salvation, now is the accepted time.

FRIENDLY WORDS TO EDUCATED NATIVES. X.

THE FAULTLESSNESS OF CHRIST.

WHAT was Jesus of Nazareth as a man? Does he differ from other men? Is there in him that which distinguishes him from all other men? Can it be shown that morally he differs from and is superior to all others? It may be that he is so; and at the same time it may be difficult to show this to those who by birth and education are identified with some other system. It may be difficult for this reason. They first heard of him as one who required them to renounce their ancestral faith; they thus viewed him from the outset as an antagonist, and were led to take up a position of antagonism, and it is under the influence of this hostile feeling that they have looked at the things reported concerning him. In the nature of things they could not in this way attain to the right knowledge of them. Even the little children in this country are taught to view Christ as one who comes to spoil them of that which is most sacred, their religion. What is called Patriotism combines with Caste and Hinduism to make them look askance and suspiciously upon the foreigner who comes to them in the name of Christ. When the mind is thus preoccupied with a hostile feeling, it is all but impossible to produce a favourable conviction. Under this stupendous disadvantage, the Gospel of Christ comes to the shores of India, and has much to do to maintain its footing upon these shores. It would be a wonder of wonders if many could be found to give an impartial consideration to the Gospel.

Now it is a mistake to suppose that Christ takes up a hostile attitude towards the religions of the country. The one thing that he demands of all is that people should examine as to the trustworthiness of whatever they have faith in. Men receive by tradition from their fathers certain religious tenets and usages; is it a law of God that they should implicitly embrace and hold these without investigation? Certainly not. Men are conscions that they are fallible; as they are, so their parents were. Prove all things, is the primal law, and men are punished daily for having neglected to keep this law. But in order rightly to judge of any thing we must have the best standards before us; and how can we know these standards if we refuse to consider the claims of other religions? If you are forbidden by your religion to look at the claims of other religions, then have you strong presumptive evidence that your religion is not of God. In many particulars you have abandoned the usages of your fathers, having been brought to see that there is something better. Let this principle rule you in religious matters also. Assurance of faith is necessary, whatever we believe in; for doubt is weakness, doubt is paralyzing; but you cannot have assurance of faith in your own system, unless you have candidly considered other systems. Let it not be said of you, that you love darkness rather than light.

Perfection in love is the highest perfection. Love teaches us to deny ourselves and live for the benefit of others. Love to God teaches us to keep the commandments of God; and love to man teaches us to use our powers for the advantage of our fellow-men. This then will be the distinction of one who embodies in a high degree the moral standard given us by God for our imitation. If Christ is the embodiment of this standard, we shall find him distinguished from all by his all-embracing love.

We must be on our guard against an error to which we are particularly liable, viz. that of allowing our admiration to be engrossed by certain solitary acts of self-denial, not examining carefully as to the principle which rules in all the details of life. We remember once seeing a woman swing on hooks in Bombay, suspended from a high pole and carried about by a cart; when she was let down people came and prostrated themselves before her. Men will work themselves up to some grand exhibition of virtue or self-crucifixion, for the sake of the applause of men thus to be secured; but what we want to find is that abiding love that will control the entire life and show itself in the minutest as well as grandest actions.

REMINISCENCES. CCIII.

EXTRACTS from Note-book. Bombay, 1849.

March 10. The throne of grace is a place where infinite riches are accumulated to be given in answer to prayer. That throne is just as void and useless without a kneeling suppliant before it, as it would be without any one seated on it. Christ is seated there in vain, and these treasures heaped there in vain, unless there be petitioners, needy sinners. It is a throne erected for sinners exclusively. What they do not ask for is treasured there in vain. It is by bestowing these blessings that Christ sees of the travail of his soul. Christ cannot see of the travail of his soul, unless I offer believing prayer. He ascended Alps of infinite difficulty to reach that throne and sit down upon it, saying, 'I will surely draw all men unto myself;' and lo! there is none that stirreth up himself to take hold of God, there is no intercessor. He has said, whatsoever ye shall ask, I will do it. Christ is mighty and is ready to do great things; but the asking must precede. He has given a schedule in the Revelation of the gigantic works he purposes to do, but asking must precede.

He is the head of the body, the Church. What an intimacy. What an interdependence! What can a body do without the head, or a head without the body? So far as regards the manifestation of himself in this world, Christ can do nothing so long as the church remains divorced from him. When the body goes, the head goes, and only then.—What is done to the body is done to the head; so we pray for Christ when we pray for ourselves. He is glorified in us. As two lovers violently separated, are only intent on a reunion, so Christ and myself. His desire is towards me and mine towards him.

March 12. Rev. 3. 20. Behold I stand at the door and knock. Whatever thing is between us and Christ, that is the door. The riches of the Laodiceans were what separated them from him. He knocks at this door, he rebukes them for this impediment of his grace, in order that he may come in and bestow his grace upon us. If a person comes to our door laden with gifts for us, we do not complain of him for knocking at the door; but hasten to give him entrance. And so we ought to regard the rebukes of Christ.—I counsel thee to bring of me gold tried in the fire, that is, put away their earthly riches that they might have heavenly, their spurious gold that they might have genuine.

Present your bodies a living sacrifice. Bearing about in my body the dying of the Lord Jesus. The Jewish sacrifices were pleasing to God, only because he saw the dying of the Lord Jesus exhibited in them by the faith of the person offering. Paul desired that God should constantly see the sacrifice of Christ represented and reproduced in him. The Father was pleased when he saw his beloved Son living on earth; far more, when he saw him dying; and Paul desired that God should constantly in looking toward him, experience this latter infinite pleasure. He wanted his life to exhibit the power of the Cross continually, that the Father might contemplate continually the beauty of the Cross. And this is the vocation of every believer. But who walks worthy of his high calling? Who presents his body a living sacrifice, a living remembrance of the sufferings and atonement of Christ?

Acts 2. 17. This is one great and indivisible promise. We cannot break it up and say, part of it is now valid, and part not. It describes the dispensation of the Spirit. The mighty works in heaven and earth, are an essential part, and follow necessarily from the fulfilment of the promise concerning the Spirit. When filled with the Spirit we shall do the works of the Spirit. The Spirit is in the world to do mightier works than Christ did.

March 14. Jno. 17: last words "I in them." These last words of Christ describe the present dispensation. When on the earth, his name

was Emmanuel, God with us,—but it is now "I *in* them." This is the proper designation of a Christian, that he is one in whom Christ dwells. He died that he might enter upon a more intimate connection with us, than was possible while his body was in the way.—The Christian is one who has all power in heaven and in earth, to bless the world. Because he that has all power is in them, saying, Ask what ye will, I will do it.

Luke 18. 32. For he shall be delivered unto the Gentiles. This it seems to me is what has been done by missions in modern time, at least in Western India. We have brought Christ here only to deliver him to the Gentiles, that they might mock him, reject him and trample him in the dust. This we have done, through our unbelief. We have come with only a portion of the power that Christ offers us, and the enemy has proved altogether too strong. By our unbelief and want of a Christ-like spirit, we have bound the hands of Christ, crippled his energies, and made him an easy prey to his enemies. But he will soon arise, and burst his bands asunder. "I have overcome the world."—"This is the victory which overcometh the world even our faith." "And there was given him dominion and glory and a kingdom."—"But the saints shall take the kingdom." In the 1st and 3d of these texts Christ is represented as having overcome the world and obtained possession of it by means of his death. In the 2nd and 4th, it appears that the saints are to overcome it and to possess it.—Christ by his death cast out the prince of this world, and obtained it for himself in such a sense that the authority to do it is his; he has transferred his authority to the saints, and commanded them to go, and possess this conquered kindom. Christ has obtained power over all the power of the enemy. This power he puts into our hands, and sends us forth for the salvation of the world. But Christians have gone about this work in their own strength, at least without the strength of Christ, and thus Christ's victory is yet unapparent.

When we consider the tremendous struggle and suffering and agony with which Christ purchased the power to subdue the world, we perceive the greatness of our guilt in not accepting and exerting that power.

Luke 18. 38. "Jesus have mercy on me." As Jesus came into the world simply to bring mercy, none one asked him in vain. But the business of Christians in the world is the same as Christ's was, namely, to dispense mercy. The business of the branches and that of the vine are the same. And Christians ought to be able to answer every request for mercy; and Christ aimed at this, when he said "the believer shall do my works," "Ask and it shall be given you." The connection between God and us is not what it should be and may be, if we are obliged to refuse the petitions of the needy.

19. 4. One reason why he went to Zaccheus' house, was that Zacchens had given stronger proof of a desire to see him, than any others had done. And the man who is at this moment giving most evidence of a desire to see the glory of Christ, will see most of it.

19. 24. "Give it to him that hath ten pounds." So it appears that he did not take back the money he had entrusted to them, neither that which they had gained. They thought they had been laboring for their master, but now found that they had in fact been laboring for themselves; to say nothing of the cities bestowed on them. Those who were willing to regard themselves as stewards simply, were permitted to retain their money; and then he who would not so regard himself but claimed to be independent, he was deprived of it. It now appeared how much ground there was for calling him a hard master. Those people who find fault with the commandments of God, if they would only obey them, would soon discern that they were given for their own good. The pounds seem to signify the knowledge of the gospel; for this is the only possession that men make no use of.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

WHO GOVERNS US?

SIR—At the present moment, when the Salvation Army is persecuted by the police and pooh-poohed by the press, the following sympathetic notice of the poor, innocent victims of the *décret d'expulsion* lately passed against Mr. Booth and party in Switzerland, will doubtless be read by the friends of this extraordinary movement with feelings of the liveliest gratitude. The extract is from the *Journal de Genève*, and my authority for it is *La Semaine Francaise* of 17 ult.

"Nons trouvons tout cela ridicule, honteux, "contraire à nos mœurs, et à nos traditious. "Jamais des étrangers, des jeunes filles, presque "des enfants, n'ôut été traités chez nous de "cette facon, cest-a-dire de la facon dout on "traite les escrocs et les femmes de petite vertu. "En verité, qui nous gouverne? En quelles "mains sommes-nous tòmbeés? Et à quelles "expériences nouvelles de folie et de sottise "va-t-on nous faire assister?": *

Will the Bombay press, I mean, of course, the hostile portion of it, consider recent events in the light of the question here proposed? When an innocent and unoffending man, for the *Crime* (oh! that such crime were mine) of loving his God above all earthly considerations, is suddenly deprived of liberty and sent to prison to keep company with roughs and blacklegs, it is surely time to ask the question, *who governs us? Into whose hands have we fallen? And what fresh exhibitions of folly are we going to witness?*

Yours truly
H. A. KINGSLEY.

THE SALVATION ARMY CASE.

DEAR SIR,—Please permit me to mention a simple incident, on the principle that "a straw shows how the wind blows,"

This morning I was in the neighbourhood of the large Jooma Musjid near the new cloth market, looking for a trifling article I wished to buy, when a Mahomedan shopkeeper, seeing copies of the daily papers in my hand, asked how Major Tucker's appeal had been decided. I told him the result and waited to see the effect upon him; he replied with considerable feeling that the Police were responsible for the *zoolum*, that Major Tucker had been innocently (*begunáh se*) sent to Jail. I was very much struck with the man's remarks and manner as it seemed to me that he was only representing the genuine feeling of the bulk of his co-religonists—who are libelled in this prosecution.

The Army tent is constantly filled with hundreds of orderly Mahomedans who listen most attentively to the exhortations and singing of the officers, more quietly in fact than many an English audience taken from the similar walks of life in England.

I tried to disabuse the man's mind of the idea that the Police were at the bottom of the trouble, but he would not hear of it.

Yours truly,
A SALVATION CIVILIAN.

Bombay, 22/3/1883.

* As some of our readers may wish a translation, we Subjoin one:

"We look upon all this as ridiculous, disgraceful, contrary to morality and usage. Never before were strangers, mere girls, children we might almost say, treated in this manner, that is to say, as scoundrels and women of easy virtue are treated. We may well ask, Who governs us? Into whose hands have we fallen? And what new exhibitions of madness and folly are we to be called to witness?"

NOTICE.

BAPTIST CHAPEL Bellasis Road Byculla. Rev. W. Carey, M. B. of the Medical Mission of Delhi will preach to-morrow (Sunday) in the Morning at 11 A. M. and in the Evening at 6 P. M. Prayer Meeting on Wednesday Evening at ½ past 7 P. M.

Epitome of News.

SATURDAY, MARCH 17.

—*Akhbari Saudagar:* "We are in a position to state, on good authority, that the late Rajah of Bijnee, did not give himself up to despair for the sake of a Parsee girl; and it is not true that he did not take any food for two days. It is broadly stated that the Rajah has beeu murdered, or at least that there has been some foul play in the matter. It is well known that the deceased Rajah's family relations were not at all satisfactory. We trust the Calcutta authorities will institute inquiries in the matter."

MONDAY, MARCH 19.

—*Times of India*: Mr. Jairazbhoy Peerbhoy has just set apart the handsome sum of thirty thousand rupees for the benefit of the poor of the Khoja community, of which he is a member.

—Same: "A singular social *contretemps* has, we are given to understand, taken place in Bombay. The ordinary fortnightly dance of the Royal Bombay Yacht Club comes off this evening as usual. His Excellency the Governor, the Patron of the Club, sent in his resignation yesterday on the ground that a dance in Holy week would be so grave a scandal that no one in a respectable position could possibly continue to belong to a Club which gave it. We wish we could respect Sir James's scruples, but he is, we believe, a Presbyterian, and in Scotland, as in Bombay, Holy Week is not observed in the catholic manner. The Committee, we understand, have declined to postpone the dance." The Governor's dissent was not expressed in the language given above.

—The following extraordinary paragraph is from the *Mirror*, the organ of the Bengalees:—There is a widespread rumour in the native quarters of the town that a proposal has emanated from somewhere, no body knows the source, and is fast gaining support, that Rajah Shiva Prashad, who has proved himself a traitor to the country, will be publicly burnt in effigy in every town in India.

In the speech which has provoked the indignation of his brethren, the Raja said:—"My countrymen (advanced and Anglicized) will call me a traitor to my country. The native newspapers will vilify me,"

TUESDAY MARCH 20.

—*Indian Witness*: THE Calcutta Missionary Conference on Monday evening by a unanimous vote adopted a resolution to appeal directly to the Viceroy to put a stop to the scandalous persecution of the Salvationists in Bombay. While refraining from any expression of opinion as to the wisdom or expediency of Major Tucker's methods, the Conference nevertheless perceived the grave danger to the liberty of Missionaries which his imprisonment involved. He is in prison for doing a thing which all the missionaries claim to be their sacred right, and which many of them are themselves constantly doing. A direct appeal will be made to the Viceroy, and it is hoped that something will be done to convince the Governor of Bombay and his great Police Commissioner that they are not religious censors.

—Same: We learn that certian changes are to be introduced into the Sailor's Home at Rangoon. There has been too much singing and praying and too little "wholesome liquor"

in the place, and hence certain influential parties, including the new Bishop as a prominent figure, have asked for a change. The Committee recently in charge have resigned, the Rev. H. Jacobsen is to leave, a bar is to be set up in the Home, and a way prepared for an expected harbor chaplain to minister to the seamen without the offense of dissenters before his eyes.

—Same: Our Baptist friends have lost one of their most prominent Indian missionaries by the death of the Rev. Albert Williams, late Principal of Serampore College, and formerly pastor of the Circular Road church. Mr. Williams was an able man, and has been taken away at the early age of forty-three. His health has been feeble for some time past, and although his death has been anticipated to some degree, it will be none the less regretted by a wide circle of friends.

—*Times of India*: The earnestness of the opponents of Mr. Ilbert's Bill is shown by the manner in which money is pouring into the coffers of the European and Anglo-Indian Defence Association. Up to date nearly twenty-five thousand rupees have been subscribed, although we believe the subscriptions so far are mainly confined to residents in Calcutta. Many of the large firms in that city, such as Jardine, Skinner & Co., Kettlewell, Bullen & Co., Mackinnon, Mackenzie & Co., and Finlay, Muir & Co., have each given Rs. 1,000.

Wednesday, March 21.

—*Record*: Pastor Chiniquy delivered a lecture, under the auspices of the Protestant Educational Institute, in Hope-hall, Liverpool, on Monday evening, on "Why I left the Church of Rome with 25,000 of my countrymen." The Rev. Canon Rycroft occupied the chair, supported by the Revs. Canon Taylor, H. Woodward, W. F. Stubbs, &c. The hall was densely crowded and much interest was displayed. The Chairman, in introducing Pastor Chiniquy, said they were assembled to listen to a lecture by one of the most noted Christian men of the present century, one who by God's blessing had been brought out of darkness into light, who had been delivered from bondage, and become a proclaimer of the glorious Gospel of our Lord Jesus Christ. (Applause.) They occasionally heard of Protestants becoming converts to the Church of Rome, and though unfortunately in some cases this was true they seldom heard how many came back again. (Applause.) He believed many more did so than they heard of, and he was also of opinion that they were sometimes told of people going over to the Church of Rome who never did so in fact. Pastor Chiniquy, who had a very cordial reception, then proceeded with his lecture. At the begining he modestly deprecated much applause for his lecture. He wished to have their intelligent appreciation rather than applause. He denounced auricular confession amid much applause, while his very eloquent and powerful description of his conversion to Protestantism aroused the strongest interest.

"General" Booth on Monday received from his daughter a telegram to the effect that she had been temporarily recalled to Geneva, the Genevan Government having appointed a Commission of Inquiry into the circumstances attending the expulsion. The *Times* correspondent at Geneva, telegraphing on Wednesday, said that Miss Booth and Miss Charlesworth had had an interview with a Commissary appointed to examine them, and it is stated that, acting on his report, the Cantonal Government will allow the two English ladies to return to the Canton.

—Recent investigations have added greatly to our knowledge of the more highly organized parasities of the helminthoid type. For example, it has been ascertained beyond doubt that the blood-vessels of a human being capable of performing his daily avocations may contain from 20,000 to 30,000 minute embryo nematoid worms. A physician at Calcutta demonstrated this with regard to persons in that climate. Numbers of individuals so affected suffer from chyluria, or elephantiasis in one or other of its forms; but this is by no means universally the case. Researches have also revealed the curious fact that these teeming multitudes of nematoids lurk in some unknown recesses of the vascular system during the day time, and that only as night approaches do they wander at large through the vessels generally. Experts assure us that a single drop of blood taken from a prick of the finger at midnight in a person so affected may contain as many as 200 embryo nematoids, while many drops similarly obtained at midday will not reveal a single worm.

—The Mails next week cannot be expected here before Friday. The *Hydespes* was delayed in the Canal and only left Suez Monday evening.

—The proposal to substitute an affirmation for an oath in the House of Commons, does not alarm the *Indian Churchman*, which says: It is probable that the law requiring the Parliamentary oath will be amended this session. We cannot see that the altering of the law can be productive of any harm. If the majority of the borough is atheistic or composed of men willing to further their private interests by siding with atheists for the time being, it is better to let them have their way, and return whom they like as their representative. If not there will be a cry raised about persecution; and atheism will profit by the strife of tongues.

—*Word and Work*: Serampore College, so well known in connection with the work of Dr. Carey, is henceforth to be mainly a training institution for native Christians, instead of a place, as heretofore; chiefly devoted to the preparing of young men for university examinations. A purely vernacular department is to be organized for the training, both in piety and learing, of Christian natives for Eurasian young men who may offer themselves as candidates for the work of school teachers, or evangelists, or pastors.

—*Overland Mail, March* 2: Whom the gods doom they first madden. It was impossible, in reading Mr. Parnell's speech in the House of Commons last Friday night, not to recall the hackneyed saying. Never had any man a better chance of setting himself right with the public, and never was such a chance so recklessly misused. He had done all that in him lay to compel Englishmen to regard him as a secret sympathiser with outrage and murder, but still there was a place left for repentance; and at the eleventh hour, as it were, he might, by a hearty denunciation of cowardly crime, or a manly expression of regret that he had ever seemed to palliate it, have won something like the respect of an audience which, if not sympathetic, was certainly not unjust. He chose, on the contrary, to cut himself off from the caste of civilisation; to brand himself as a Pariah, and a Pariah he must be henceforward.

—Negotiations are about to take place between the Foreign Office and the Chinese Minister. who has arrived in Londen for the purpose, respecting the duty on opium. Sir Joseph Pease has, therefore, decided to move an address to the Queen, begging that in this matter China may be treated as an independent State, free to impose what duties it pleases.

Thursday, March 22.

—*Times of India*: Lieutenant Coode was murdered in cold blood for no other fault, according to the evidence, than that, being adjutant, he ordered afternoon parade in order to smarten up the men before the General's approaching inspection. Private Cocklin, not being able to put up with so much drill, tells a sergeant one afternoon he is not going to parade, loads his rifle, fires at the men assembled on parade, wounding a comrade, and shoots Lieutenant Coode, a zealous young officer full of great promise. This murderer is also handed over to civil custody, and the jury who tried him found him guilty of murder in the fourth degree only, and, in the words of the foreman, "all unanimously and strongly recommend him to mercy on account of his youth, on the ground that the affair was not premeditated, and on the ground that no adequate motive was shown, and that the act is unaccountable." We think it will occur to most people to ask what mercy the murderer showed his victim on account of his youth? Poor Lieutenant Coode was also a young man, very little older than his murderer, and had before him, under ordinary circumstances, a long career of honour and usefulness. But no reflection of this sort caused Private Cocklin to stay his hand. He was what is known as a first class shot, and as Mr. Coode got off his horse he deliberately took aim at him, according to the evidence, at a distance of only fifteen or twenty yards, and shot him, wounding him mortally. Surely this cold-blooded deliberation hardly merits a "strong and unanimous" recommendation to mercy, and had the law permitted of his trial by General Court-Martial, he would before this have forfeited his life.

—The *Hebrew Leader* (N. Y.) says: It sounds beautifully to be told that in the near future the wealthy and powerful Jews of the world are to build up a magnificent kingdom for their poorer brethren.

The trouble about all this is that when one comes to sift the matter down to the foundation, there can be found no prominent Jews who really desire a separate nationality for themselves or their co-religionists. They have ceased to consider themselves heirs to Palestine long ago, and look upon themselves as sons of the soil in which they cast their homes. Their religion does not and ought not to affect their nationality, for whether as Frenchmen, Austrians, or Americans, they can worship the God of their fathers in the same fashion as in old times, and enjoy their liberty of conscience just as well as in the days when a royal throne was set at Jerusalem. The dream of a kingdom set up in Palestine again has no charms for them. They see no necessity for a change of climate, habits, neighbors, and associations, when they enjoy the same privileges at their homes as would be theirs under any circumstances six thousand miles away from their birthplace. If the Jews born in the United States should be asked to vote upon the proposition to emigrate to a distant land in which a Jew would be their political ruler, not more than ten per cent. could be found to favor it, and half of this number would look upon it merely as a business adventure which might possibly bring personal profit.

—*Times of India*: A correspondent at Rutnagherry informs us that Nursey Kessowjee, who was sentenced by Mr. Justice Green to four years' rigorous imprisonment on conviction of a charge of criminial breach of trust, was released from jail on Tuesday on the expiry of his term. A few of his friends went to Rutnagherry to accompany him in a ferry boat to Bombay.

—Mr. Grant Duff at Masulipatam: "You are good enough, gentlemen, to enumerate your most pressing wants. The first is the want of funds, I deeply sympathise with you. In my whole life I have never known a public body, and only once or twice have I known a private individual, who did not suffer from the lack of funds. In fact, searching the recesses of my memory I cannot be quite certain that I ever but once was in company with a gentleman who did not suffer from a lack of funds. It was in a Committee of the House of Commons and a witness was being examined, 'Why did you not do this or that?"—I forget what,—asked a member of the Committee. 'Oh,' replied the witness, 'I am a very rich man.' 'What a pigeon!' whispered to me the chairman, as he saw the greedy eyes of twenty lawyers fasten on this victim who had thus crowned himself for the sacrifice!"

—Mr. I bert has been burnt in effigy by the planters of South Coorg.

—*Bombay Gazette*: We regret the unnecessary severity of prison regulations which require a man in Mr. Tucker's position to don the garb of a thief or vagabond. Such severity defeats its own object, and excites a sympathy for the victim of it, which on his own merits he might not obtain. Had "Major" Tucker been sent to prison in England he would have been treated as a first-class misdemeanant, and deprived of nothing except his liberty. The want of such a variety of punishment—simple detention—is a manifest defect in Indian law.

—*Liberal:* There is great consternation at Constantinople. Every Friday—the Turkish sabbath—prayers for the Sultan are read in all mosques. During divine service on a recent Friday, at the Mosque of Sultan Achmet, one of the finest buildings in the capital, the Imaum, or priest, mounted the pulpit to perform this duty, at a moment when the sacred edifice was crowded with the Faithful. The priest was on the point of reciting the prayer in question, when suddenly a sophta, or religious student, who had followed him up the steps of the pulpit, drew a Yataghan, which he had concealed in the folds of his garments and, exclaiming in loud voice, "What! You would pray for a man who is bringing this country to ruin?" split his head open. The congregation looked on aghast while the assassin quietly descended from the pulpit, seemingly indifferent about making his escape, and remarked that Abdul Hamid had no right to be the chief of the Faithful, as he had not fulfilled any of the obligations of his position. No attempt was made by those present to arrest him, and some even attempted to favour his escape. The assassin was ultimately captured by the Police, and by the Sultan's orders removed to Yildiz Kiosk, where he is confined pending his examination.

Friday, March 23.

—Deaths last week, 619 By Small-pox, 123.

—*Bombay Gazette*: A gentleman who is about to leave Bombay, after a protracted residence here, for Australia, and is not likely to return, received the other day the following note, with enclosure:—

Dear Sir and Honoured,—To make pay for the two Guernsey Shirts which you must lost about the end of the year 1864 A. D. or 1865 A. D., please to receive the sum of ten rupees (Rs. 10), which is herewith sent to your honour,

Your Obdt. Servants,
Conscience and Duty.

—The Editor of the *Dnanodaya* has been visiting the different Presidencies, and supplies an interesting article on the condition of Native Christians. We make this extract: Equally noticeable is the improvement in the moral conduct of the Native Christians. One good proof of this is that non-Christians expect a superior behavior from them, and blazon abroad any lapses from correct living in a Christian. Take the matter of speaking the truth. Did any one ever speak of it as a thing to be made note of that a Hindu or Mussalman had told an untruth, or write about it in a paper, or use it to silence an advocate of those religions? Yet that is what is done all over India when a Christian has told an untruth or is charged with having done so. Take the matter of adultery. Did any one ever express wonder and reproach on hearing that an adulterous relation had been formed among the low castes in Western India, or among the Chamárs of North India, or among the Málás, Mádigás and other low castes of the Madras Presidency, or even if such impure relations were kept among high caste men? Ye an occasional sin of this kind in a weak or nominal Native Christian is usually spoken of as a blot on the whole community and even as impeaching the power of Christ as a Saviour. Even the infrequent lapses of this kind are a terrible mortification to missionaries, and if men would confine their reproach only to the wrong doers, as is alone just, instead of unfairly applying it to those who reprobate such conduct and punish it and do their utmost to prevent it, it would be all right. But we know from experience and from our inquiries that this sin is very, very much less in the Native Christian community than among those from whom these converts have come.

Selections.

MADNESS AND STRONG DRINK.*

The special obeject of the book which Mr. William Gilbert has just published on the effect of alcohol on the brain is to show that spirit-drinking produces two of the most terrible maladies which affict humanity—idiocy and insanity. In order to ascertain the proportion existing between sufferers from some form of insanity, and patients from other causes, Mr. Gilbert compares the number of inmates in the fourteen general hospitals of London with those of six idiot and lunatic asylums—Caterham and Leayesden for the former, and Colney Hatch, Wandsworth, Woking, and Hanwell for the latter: the result being that in the fourteen general hospitals at the time of the computation being made there were 4,819 patients, while in the six asylums there were 8,287 patients. Mr. Gilbert believes that alcohol contributes enormously to the production of this immense amount of lunacy and idiocy; and he meets the assertion that it has principally been caused by "the abnormal and artificial method of living in the present day exciting the brain beyond its natural power of endurance," by showing that the maladies in question are proportionately the fewest in those classes among whose members mental labour and excitement is carried to the greatest extent: such as lawyers, authors, medical men, university professors, bankers, and merchants. When, moreover, men who live by brain-work are attacked with mental maladies, the disease takes a mild if fatal form—that of softening of the brain—and rarely, if ever, a mischievous one. In support of his view that insanity in England is mainly caused by lavish and persistent abuse of alcohol, Mr. Gilbert quotes the evidence given before Parliamentary Committees by medical professors in charge of large lunatic asylums. In France and America the subject, we are told, has been more closely investigated than in England; and in France "the whole medical profession to a man holds that the late enormous increase of insanity and idiocy of that country has been solely due to the effect of alcohol on the brain." In America, too it is held that at least 40 per cent. of the idiocy in that country has been caused by intemperance.

The striking title of Mr. Gilbert's book was suggested to him by the points of analogy he observed between the conduct of persons whose brain had become, so to say, thoroughly alcoholized and that of the Scriptural demoniacs. The account given by a French physician of the behaviour of certain dogs into whose stomachs he had injected alcohol does indeed recall the story of the herd of swine who rushed into the sea; for one dog alcoholically possessed having leapt out of a window, to fall from a hight of four stories on to the pavement beneath, he was at once followed by the others. Some of the stories told by Mr. Gilbert from his own experience of the effect of alcohol on the brain of human beings have all the interest of fantastic tales such as Hoffmann wrote. A friend of the author's living in Italy—an English gentleman of good social position, highly cultivated and full of amiable qualities—had contracted a habit of drinking which, without estranging him from his friends, rendered him an evidently ineligible husband for a young Italian lady to whose hand he aspired. Her family, however, was willing that she should accept him, provided he promised to abandon drink; and the desired pledge having been given the marriage took place. But the condition of this unfortunate man when he had become habitually sober was worse than it was before. At first, it is true, he had violent relapses, followed by long periods of moody self-reproach. But he became at last a confirmed abstainer; and a medical friend (apparently the author of the book before us) had begun to believe in his permanent restoration to moral and physical sanity, when one night, as they were walking home together from the opera, the reformed inebriate complained that a man who, he said, constantly watched him, was now once more following his steps. He described his pursuer, who was invisible to the friend, as dressed in black, with black gloves (one of which he carried in his hand) and three black studs in his shirt-front. After returning home and going to bed he was still haunted by the apparition; and he proposed the next morning to address a letter to the chief of the police, representing that one of his agents, as he considered the man in black, had opened his shutters and peeped into his sleeping-apartment through the blinds. His friend suggested that, instead of troubling the police, they should speak to an Austrian officer of their acquaintance on the subject; and one of the aides-camp of the generel commanding the troops in Milan promised to station a sentinel outside the house which, according to its occupant, was so carefully watched by the police. The morning afterwards the sentinel reported that no one had approached the house; whereas the occupant declared that he had been prevented from sleeping by constant appearances of the man in black at his window. At last he had interviews and fights with the phantom in his bedroom; and his servant, coming in suddenly one morning, found him stabbing the bed-clothes, beneath which he believed his enemy to have taken refuge. An Italian doctor who was now called in prescribed a glass of brandy: and no sooner had it been swallowed than the phantom disappeared. Now comes the really tragic part of the story. The man in black seemed to be an evil spirit bent on driving his victim to destruction. If the latter abstained for a time from drinking brandy the phantom appeared to him, to depart as soon as brandy had been drunk; until, at last, constant recourse to the only means by which the phantom could be got rid of had the effect of killing the man.

A great number of cases, many of them very dramatic and all very painful, are brought forward to show that in a person once thoroughly possessed by alcohol, if by no other spirit, two different wills are at work—a rational purpose and a blind impulse. In France a special study has been made of what are called "les persecutions"—such persecutions as those to which the English gentleman in Milan was subject; and it seems certain that if a man gives himself up entirely to alcohol, the alcoholic demon will not afterwards allow him to go free. It is generally believed that the effect of drunkenness, even though it has been habitually persisted in for a long time, will at last wear off: Mr. Gilbert shows by a number of instances that this is a delusion. There is reason to hope, however, that the cases in which men drink themselves into an absolutely incurable condition are not very numerous.—*St. James's Gazette.*

* "Legion; or the Modern Demoniac." By William Gilbert. (London: Isbister and Co 1883.)

COLAR MISSION.

Dear Sirs,—Very many thanks for the kind help just received from the readers of The Christian for the Colar Mission. Friends who are not in the habit of receiving a copy of Miss

Anstey's monthly letter may be interested in the news which came by this mail. Mark Salis, one of Miss Anstey's native helpers, has felt called by the Lord to go forth as an evangelist in the dark regions around the town of Colar. He went forth staff in hand, preceded and followed by the prayers of the little band of Christians at the Orphanage. He was encouraged by the reception he received, but felt the need of a companion te assist in his labours. Shortly after; a youth was sent from the Orphanage to join him.

Miss Anstey, in a recent circular, writes: "One of our orphans named Eve, who has for some time been under-nurse in the hospital, became suddenly unwell one evening. The next night she grew worse, and we expected to lose her. Her sickness was a kind of palsy. A vein had started in the neck, the poor head kept ceaselessly moving, and the tongue rattled between her teeth. On the evening of the third day her eye became glazed, and we gathered round her without a hope of her final recovery. In answer to an inquiry she said, 'I have no fears, for God is my Father, and Jesus Christ my Saviour; I shall be glad to go—I do not fear death at all.'

"We sat in silence a few minutes. During the day my mind had been exercised about healing by the Great Physician, and now I knew she must be healed in answer to the cry of faith or she must die. As we all know, healing faith is quite distinct from saving faith; it does not seem given to all of God's children, but the Lord has given it to me. I inquired of sister MacDonald, "Do you believe she will be healed by the prayer of faith?" The answer was, "If you have faith, anoint and pray for her." I prayed, and as I said "Lord, heal her, or faith in healing will become weak," those looking at the suffering girl saw a change pass over her countenance—a look of repose—and, closing her eyes, she was in a healing, natural slumber before the prayer was finished. She is now perfectly restored, and attending to her duties as under-nurse in the hospital. Pray that she may realise that the restored health is to be spent in the Lord's service."

Friends will rejoice to hear that a young missionary, named Redwood, who has been three years in the Harley House Institute (Mr. H. G. Guinness's), has lately left England on his way to join the Colar Mission. Will they pray that he may prove a great help, and strengthen the hands of Miss Anstey and her faithful assistants, Miss Haines, Miss McDonald, and Kodenda Row.

Yours very truly,
HELEN JAMES.

—(*Christian*).

THE DIVINE METHOD OF PENTECOST.

"PARTHIANS, and Medes, and Elamites, and the dwellers in Mesopotamia, and Judea, and Cappadocia, in Pontus, and Asia, in Phrygia, and Pamphilia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians."

Beyond the fact that so many, of such a variety of speech, and from parts so remote from each other, were present to hear the first sermon after the Pentecostal baptism, and were wrought upon by the truth and the Spirit of God unto conversion, is another fact of very great interest. The conversion of such a multitude anywhere, at any time, will ever make a profound impression and be a fact of immense significance. But in this case, even this aspect is overshadowed by the Providential significance of their relation to the spread of the Gospel. It must ever stand out as a remarkable fact that, simultaneously, to such a variety of peoples, from places so remote from Jerusalem, the power of the Gospel to convict, convert and renew, was displayed, that as they were scattered abroad, simultaneously they were to bear the Gospel truth into Arabia, into the valley of the Tigris and the Euphrates, and the mountains at the north of Mesopotamia' throughout Asia Minor, into Greece and Rome' into Northern Africa, and to at least one island of the sea.

That these Continents and the Islands of the Sea should have been touched in an hour of time, and some have been qualified to be witnesses throughout this vast region, at the very outset, within two months after the crucifixion, is surely a remarkable and suggestive fact. The kingdom was not to be left to the hazard of a policy that human short-sightedness is ever sugggesting—that of perfecting one race, "finishing up" one locality before going on to another. On that theory the apostles would have spent their lives at Jerusalem, and handed an unfinished task over to their successors; and it would still have been unfinished. Nay, the Gospel is to work like leaven. Let it be put into as many great centres as possible, at once, and begin its transforming work *simultaneously* over the known world. Such was manifestly the Divine thought and purpose as revealed in the day of the beginning of the conquest of the world by the preaching of Christ and Him crucified.

The known world of Christ's time was to the means of communicating, not much different perhaps from the known world of our day to our means of communication. The area has immensely broadened but the means of access are proportionately increased. The lesson for us is the significant one that the Gospel should be preached speedily unto all the races—the leaven should be planted at once in all the great centres of heathendom. Long will it be before the whole lump is leavened, even so. Delay not to put it where it may begin its work.

But the ever ready protest is,—"There is so much to be done at home—there is wickedness enough here; finish off one land first; let Christianity show one nation carried up to perfection, to silence all cavils." Over against all such man-made notions we put the second chapter of Acts, and, indeed the entire record of the Acts, and say this book is as good for method as for doctrine. The argument was as good then as now, and the Holy Spirit inaugurated an entirely different policy and set his seal upon that blessed and rapid diffusion which filled Northern Africa, Arabia, Asia Minor, and distant parts, East and West, with churches of the faith once delivered to the saints.

Now, even more than then, does the close neighborhood of all peoples on all the face of the earth, forbid the idea of perfecting one race till all are put on the track of mental and moral, social and political elevation.—(*Gospel in all Lands.*)

REMINISCENCES OF EARLY CIRCUIT LIFE.

BY REV. JAMES ERWIN.

Article IX.

I had been in the work without interruption for ten months and my health began to decline. My kind presiding elder, who watched me with a father's care, and my affectionate colleague arranged for me a little respite; or at least a change of labor. I was to attend a camp-meeting in the west part of the district which was appointed so as to catch the preachers on their way to Conference But "man proposes and God disposes." I was to fill my appointments in the southern part of the circuit and then start for camp-meeting and conference. My last meeting was to be on the borders of the great wilderness known there as the "South Woods," properly the Adirondacks. On reaching the place I found an unusually large congregation gathered from an area of several miles around. Great solemnity prevailed. The preacher's voice would sometimes be drowned by the outbursts of feeling on the part of the unconverted. Old and young bowed at the "mourner's bench" earnestly seeking religion. Meetings were appointed the next day, both afternoon and evening, and the work increased. The day following we met forenoon, afternoon and evening. Crowds attended and the country was thoroughly stirred. It became evident that I must give up the campmeeting which I was very anxious to attend but I dare not leave the work; and when the preachers returned from conference I was still pushing the battle to the gate. When Brother B. came to look me up he was in good time to baptize some forty of the converts. After the third day of the meeting the school-house would not hold the multitude. The brethren fitted up a large barn where we met for nearly three weeks, and that barn was a "Bethel" to many souls.

* * * *

I never found opposition more bitter and inveterate than was here manifested. As a specimen I will mention the case of a family in the community. The man was moral in his life and a good citizen. His wife was awakened, and one evening when they were both at the meeting she went to the "mourners' bench" and was converted. They went home together in silence. He made no allusion to the subject during the night but arose early and went to consult the elders. On his return they sat down to a late breakfast. As his wife passed him a cup of tea he took it and threw it in her face, threw all the food on the table at her and then the dishes, bruising her head and cutting her face. She bore it patiently. This enraged him the more, and springing around the table he seized her by the hair and beat her until her cries brought the neighbors to the rescue. They found her with disheveled hair, clothes torn to tatters, bruised and bleeding. But the brute drove her from the house. She fled to her friends for protection. He was very angry with the brethren and especially with me, as the supposed cause of her conversion and laid in wait several hours with a loaded gun by the wayside expecting me to pass. I was prevented from going that way by two of his neighbors coming a mile to beg me to take another road. In his confession afterwards, he said he intended to take my life.

A few days after one of the brethren got this man and his wife together again. The man was somewhat subdued, made an apology and promised that he would not oppose her or in any way molest her in the enjoyment of her religious privileges. But that very afternoon, on her way to the meeting, as she passed the "field" where he was logging, the demon aroused him to a fury and chased her to the place of worship, hurling missiles at her. Two stones came crashing through the door as she entered the building. He came in evidently intending to drag her out, but the service having commenced and the congregation being large his courage failed. Some one gave him a seat on the opposite side from where his wife sat. His appearance was shocking; he was black from the burning field, his shirt sleeves rolled above the elbow, his hair was unkempt, his face begrimed and his whole person dirty and forbidding. There was a hellish expression on his countenance as he sat there bold and defiant. Before the meeting closed he dropped his head and began to tremble; all could see that the Spirit was striving with him. After preaching we had many testimonies. When his wife spoke she made no allusion to her trouble, but told of the great peace that God had given her; how precious Christ was; her purpose to live a consecrated life; and asked prayers for herself and friends that they might be an unbroken circle in heaven. While she was speaking her husband trembled violently and wept aloud. We thought it time to pray and invited all who wanted this peace to come forward. Mr. M. arose and staggered to the bench. He begged in piteous tones for his wife to forgive and pray for him. And there the well-dressed wife and the sooty husband, folded in each other's arms, forgetful of circumstances,

prayed most earnestly for his salvation. Eyes unused to tears wept that day and God wonderfully answered prayer. The husband was saved and went home a happy man at the head of a happy family, to erect the domestic altar and exemplify the transforming power of grace in a life of Christian usefulness.

He joined the church with his wife; was appointed class-leader about a year afterwards; was a faithful worker in the vineyard; fell at his post years later, and to-day is among the blood-washed throng. I never had a warmer friend, and I loved him as a brother. Before I left he went twenty miles to get a broad-brimmed white hat for me. The last ministerial hat I ever wore.—(*N. Chr. Advocate.*)

DIVIDING THE HOUSE.

The late Rev. John Jones, of *Tal y-Sarn*, was a star of the first magnitude in the ministerial firmament of the Calvinistic Methodists of Wales. He stood in the front ranks of pulpit orators. He was as much at home as a "son of consolation" as when hurling the thunderbolts of God's wrath against the workers of inquity. I heard him once only. I was then very young, not over 12 years of age. It was over fifty years ago and I remember nothing of his theme. His sermons were usually attended by a wonderful display of Divine power while saints shouted and sinners cried for mercy.

While in Utica some time ago, at the house of a friend he called my attention to a brief article in a certain Welsh volume, under the heading given above "*Rhanu y-Ty*"—(Dividing the House.) It was in regard to the noted man from *Tal y-Sarn*, and so peculiarly striking that I concluded to translate it. But no translation can give a fair conception of this man of God. It is very different from seeing and hearing that wonderful dramatic eloquence that overwhelmed his audience with emotions. You cannot paint electricity. You cannot put in type "the powers of the world to come." I think your thousands of readers will be interested in the extract.

At a preaching meeting held at *Pen y-Groes* in the parish of Leandegai, the Rev. John Jones (*Tal y-Sarn*) concluded his sermon as follows: "Well, my dear people, this is the best description I can give you of the two great masters, God and Satan. Let us now divide the house, and let each choose his master. I will see that Satan has fair play. Now let him have the first chance and let every one that would be his servant acknowledge him fairly and openly. —*Blessed forever be thy name, Oh prince of hell!*—Let each of his servants in this assembly respond *Amen*! [This was followed by long silence which was broken by the preacher.] Now or never own your master! I am going to give you one more chance, and one only. Now have your mouths in readiness to cry *Amen*! Be men. Acknowledge Satan in the monthly meeting as well as in the Fair, or desert him everywhere and forever. Come! Now for it.—*Blessed be thy name Oh prince of darkness! On thy head be the crown, and let the Godhead be dethroned!*—Hurry with your Amen! [Gr at solemnity and long silence.]

"Well now," said the preacher, "we shall turn to the other side. Followers of the Son of God are you ready to acknowledge your Master and to follow him through thick and thin? If you are, get yourselves ready. Rub off the rust from the old Amens! I am ready. Are y u ready, fathers and mothers in Isrsel, who have so l ng proved the religion of Christ? Your testimony will certainly be believed. And you, young people, will not be complained of if you shout Amen from the depth of your soul. Let us begin.—*Blessed be the God and Father of our Lord Jesus Christ, who although he was rich, for our s ke*'—[Here the speaker was interrupted by a great united 'Amen' that shook the chapel.]

"That is something like it!" cried the preacher. "I have longed to hear that old Amen for a good while. There is for you, followers of Satan! The old family at *Pen y-Groes* are not ashamed to own their Master. But that is nothing to what you will hear presently. That Amen was only to clear the throat for another Amen that will be strong enough to split your Master's head! I am ready: '*Blessed be thy name forever, O Saviour of men!*' ['Amen' from hundreds mingled with shouts of joy, and cries for mercy.]"

The scene was beyond description, and multitudes turned to the Lord. In others it might be presumptuous to adopt such a method, but in John Jones *Tal y-Sarn* it was quite natural.

Erasmus W. Jones.

—(*N. Chr. Adv.*)

THE SOVEREIGNTY OF GOD AS THE GROUND OF PROGRESS.

BY REV. H. C. HAYDN, D. D.

The sovereignty referred to is not that of many of the old-time theologians. We have had the extreme of sovereignty without fatherhood, and of fatherhood without sovereignty, and either one falsifies the truth. Enthroned forever be the sovereign God of the Bible—He of whom it is said, "God is love," and also, "The sceptre of thy kingdom is a right sceptre!" Sovereign God, in whom mercy and truth meet! At once the Creator of this wondrous universe, and the Father of our Lord Jesus Christ!—the God of Providence and the God of grace, who loves righteousness and hates iniquity, and who rules this world in the interest of the kingdom of redemption. This is a glorious sovereignty. The most searching final test of human progress must be found in the measure in which the sovereign God is *recognized*, proclaimed and honored thereby. Herein is the ultimate end of human striving.

The wisdom of this world has found no better way to put it than in the old formula: "The chief end of man is to glorify God and to enjoy Him forever." Here is a test of civilization, of statemanship, of science, learning and philosophy, of public sentiment—on the Pacific as well as on the Atlantic coast—of congressional doings and municipal affairs. Does the sovereign God approve? We may not like it; we may brush it away as an intruder into the study of the scholar, into the halls of legislation, into the marts of trade, into the chronicles of current events, and still it is there; nor will it down at any man's bidding.

The only possible hope for the nation is found in the recognition of the sovereign God, manifested in love and righteousness in Jesus Christ. The Asiatic Continent *e.g.*, is the mother of great religions—too religious by half. It boasts of civilizations hoary with the flight of four milleniums, it points to its venerable dynasties, to its venerated religious teachers and their sacred books, to its art, wonders of the loom, wonders of architecture, its unrivalled products in bronze, and steel, and clay, and color, in which things yesterday is as to-day and to-day as yesterday. But there is no progress—there is no peace—there is no righteousness, no brotherhood—because no recognition of the true God and eternal life. Neither Atheism, nor Pantheism, nor Naturalism, nor civilization nor the sort of God before whom the Moslem piously prostrates himself, can rouse this inert mass and put a beating heart within the ribs of death. How much more must this be true of degraded Africa and the islands of the sea.

Extend the area of the true knowledge of the sovereign God, and by so much you widen the area of awakening and aspiring humanity: by so much is the wilderness reclaimed; the moral desert blooms. And so, if there is any hope for the nati ns, the path of betterment is clear and wel -staked out—if there is to be a golden age of this world, we know in which direction to look for the blushing East of its sunrise—if there is any name with conquering might in it, we know what it is—if there is any truth that at once awakens and satisfies, bruises and heals, the human heart and conscience, we know where to find it—if there is in us any profound respect for man as man, any real sense of brotherhood as towards the race, we know who has inspired it. If there is any balm for the deepest hurt of men and nations, the Physician and the remedy are in our midist. He fills the circle which the knowledge of the soverign God illuminates. (*Gospel in all Lands*).

THE UNITY OF CHRISTIAN EXPERIENCES.

God has been pleased to unite in holy wedlock all the parts of experimental grace. And what God has joined together let no man put asunder. Some teachers in their zeal to give special prominence to holiness have made a mistake at this point. They have quite divorced a growing grace from the processes by which it is reached. In other words they have put asunder justification, regeneration, adoption, and sanctification. For this there is no Divine authority. As well separate bride and bridegroom. In holy marriage there are two distinct personalities, but the Word teaches thht by the Divine fiat the twain are one flesh. So in religious experience. There are distinct and successive states and relations, but all so intermingled and coalescent as to make a unit—a seamless garment. Personal salvation begins with the penetrations of light into the mind by which sin and the sinfulness of sin are revealed on the one hand, and beauty and necessity of holiness on the other. Repentance is the result of this revelation, and depends upon it. From this first internal change upward through all the gradations of spiritual attainment there is an unbroken continuity in living Christians. These is a clean cut distinction of *featue* belonging to each grace, but no separate individuality. Repentance interlocks with justification, justification with adoption and regeneration, and regeneration with entire sanctification. And entire sanctification reaches out into the beatific state and absorbs a large part of heaven. Holiness is the first instalment of glory in round numbers. We get fractions in justification and regeneration, but full salvation scores one. A thoroughly holy man has one foot in heaven. A well of water is in him springing up into everlasting life. He goes into heaven before he gets there locally, and God transfers his throne and kingdom to his heart, making it a province of the glory land in advance. The whole realm of his inner being is annexed to the heavenly empire. His citizenship is removed from earth to the holy city, the new Jerusalem which John saw coming down from God out of heaven, prepared as a bride adorned for her husband.

He realizes the verification of John's words that, "the Tabernacle of God is with men, and He will *dwell* with them, and they shall be His *people*, and God *Himself* shall be with them and be their God." For such a man to live *is* Christ—Christ in him the hope of glory. But while all the elements of experimental grace blend, like the several colours in a rainbow, yet they are specific and diverse in character; we must not confound them. Light is the power that discovers to the soul its disease, and the possibilities of cure. Repentance is the melting of the heart which gives it a susceptibility of conversion and Divine moulding. Justification is the pardon of sin, the cancellation of its guilt, which puts the penitent believer into a new relation, a relation of friendship and acceptance with God. Regeneration is a process of quickening that plants a new element in the moral nature, an element of life. "You hath He quickened who

were dead in trespasses and sins." Now complete holiness is a great work, supplimentary *to*, and perfective *of*, all these degrees of life and stages of salvation; it is perfecting holiness in the fear of the Lord, and being "sanctified *wholly*," it is "purifying ourselves, even as He is pure"; it is such an absolute submission to God, and faith in His Son, that the blood of Jesus Christ, His Son, cleanseth us from all sin.

Holiness is a crowning blessing, but not a stationary one. It is the zenith of spiritual attainments so far as salvation from sin is concerned, but no limit to expansion and progress; indeed, it is only the true starting point of unembarrassed advancement. A soul whose wings are fettered to any extent with remaining sin cannot soar; at least, not to the higher altitudes of life and power, A Christian unhealed of sin in any degree must have a sickly growth; but full redemption gives muscle, and brain, and backbone to character, and the flush of health to every organ of spiritual manhood. It puts the fullest measure of vitality and strength into every faculty of the mind and affection of the soul.—(*Divine Life.*)

A. LOWREY.

Miscellany.

—From Joseph Cook: last Lecture:

What is advanced thought now inculculating as to the historic evidences of Christianity, and especially as to the mythical theory of Strauss, which gave scholars a certain amount of trouble a few years ago?

1. It is now admitted by Bauer, Renan, Strauss, and all really learned infidels that four of Paul's Epistles were written before the year 60. These four are the First and Second to the Corinthians, Romans, and Galatians.

2. Paul's four undisputed Epistles prove: (1) That within the twenty-five years of the date assigned to the death and resurrection of our Lord numerous Christian societies had been established throughout the whole extent of the Romish Empire, from Jerusalem to Rome itself. (2) That in these societies there was agreement in the reception of the doctrines of our present Gospels as of Divine authority, and of the history recorded in the Gospels as attested by the most irresistible and overwhelming contemporary evidence.

These four Epistles alone prove that the creed taught by Paul, and received by the Christian societies throughout the Roman Empire, before the year 60, included substantially all that the Christian creed of to-day embraces.

3. Between 34 and 60, A. D., there is not time enough in any age, and especially not enough in the age of Livy and Tacitus, for myths and legends to grow up and obtain acceptation as histories of actual fact.

4. The mythical theory of Strauss, the legendary theory of Renan, the tendency theory of Baur, all of them applications of a theory of development to the explanation of the origin of the New Testament literature, are thoroughly confuted and shown to be now utterly untenable by serious and educated men. (See Bampton Lecturce for 1877, by Prebendary Row; also, Prof. Stanley Leathes's lecture in the volume entitled "Modern Skepticisms," published by the London Christian Evidence Society; and also the Rev. Dr. G. Oswald Dykes' article in *Brit. and For. Ed. Rev.*, No. CXI, on "The Witness of St. Paul to Jesus Christ.")

5. But the application of the development theory to the explanation of the origin of the New Testament literature, having thus ignominiously failed, it is to be presumed that we shall not find in that theory a complete explanation of the Old Testament literature.

It is side that the young must be allowed to sow their "wild oats." I have noticed that those who sow their wild oats seldom try to raise any other kind of crop.

TELEGRAPHIC NEWS.

London, March 16th: A terrible explosion of dynamite took place during last night at the Local Government Board offices in Whitehall. The offices were completely wrecked, and thousands of windows in the vicinity were smashed. No one was injured.—The explosion is supposed to have been an act of vengeance on the part of Fenians in consequence of Mr. Parnell's Bill for the amendment of the Land Act having been thrown out in Parliament. One arrest has been made.—A box of explosive materials also exploded during the night at the *Ttmes* Office, Printing-house-square, but without causing any harm.—The Under-Secretary for the Colonies, in replying to a question in the Commons yesterday, said that small pensions will be granted by the Government to the Zulu chiefs Monkreana, Montswa, and other loyal chiefs, and that they will be located in British territory.

Paris, 16th: Numerous arrests of Anarchist leaders have been made here and in the provinces.

London, 17th: No clue has yet been discovered of the authors of the explosion in Whitehall, and no further arrests have been made in connection therewith. The police have been doubled at all the Ministers' offices and in both Houses of Parliament. It is reported that Sheridan has declared that this explosion is only the forerunner of far many more.—The *Times* considers that the Indian Budget is on the whole a satisfactory one. The *Daily News* also approves, but suggests that the Government should withhold the payment of the Sterling Loan and reduce the borrowing for Public Works.

Paris, 17th: Anxiety prevails here that a renewal of the recent disturbances will take place to-morrow (Sunday.)

London, 18th: A reward of £1,000 has been offered for the discovery of the authors of the Whitehall explosion.—Walsh, who was implicated in the Dublin murders by the evidence of Carey, has been released *ex post facto*.

Paris, 18th: The projected demonstrations which were to have taken place here to-day, to commemorate the anniversary of the Commune, have collapsed, and the tranquillity of the city has not been disturbed.

Teheran, 18th: The Russian infantry battalions arrived at Michaelovsk on February 27th on their way to Askabad.

London, 19th: Lady Florence Dixie, whilst walinkg in her own grounds near Windsor yesterday, was attacked by two men disguised as women. Her ladyship was stabbed twice, but her corset prevented her being wounded, with the exception of her bands, which were cut whilst defending herself. A dog which accompanied her protected his fainting mistress.—The assassins succeeded in escaping.—Lady Florence Dixie has lately written some articles in which she denounced the Land League.

20th: The House of Commons last night read a second time the Bill for the amendment of the Bankuruptcy laws, and it was then referred to the Grand Committee.—The Under Secretary for Foreign Affairs, replying to a question, said that the Government did not intend to reinforce the British naval strength in the Madagascar waters.—Sir William Harcourt (Secretary of State for the Home department) said that an increase of 500 men would be made to the Metropolitan Police to protect the public buildings against further explosions.—A despatch of the Earl of Dufferin detailing the Egyptian Constitution has been published, in which his lordship deprecates the withdrawal of the sustaining hand until the Constitution is in thorough working order.—Lord Carlingford, Lord Privy Seal, has been appointed Lord President of the Council.—General Hastings Doyle is dead.

21st: Mr. Mayne, Home Rule candidate, has been elected unopposed member far Tipperary in the place of Mr. John Dillon.—Mr. C. P. Butt, Q.C., M.P. for Southampton, has been appointed Judge in the place of Sir Robert Phillimore who has resigned.—The Under-Secretary for Foreign Affairs, reylying to a question in the House of Commons last night, said that England cannot go beyond using her endeavours to promote peace between France and Madagascar.—The Earl of Dufferin returns to England early in May, calling at Canstantinople on his way.

Paris, 21st: Mr. de Brazza started to-day on his expedition to the Congo River.

London, 22nd: Sir George Jessel, Master of the Rolls, is dead.

PASSENGERS SAILED.

Per Str *Wistow Hall*, 20, from Liverpool:

Miss A T Simpson, Mrs Osborne and two children, Mrs Carey and three children, Mrs Dobson Osborne and infant, Dr and Mrs W H Codge, Mrs Beadle and infant, Mrs Krohn, Mr and Mrs J B Barton and two children, Mrs Welman and two children, Mr and Mrs F A Taylor, and Mr G J Hill, and six deck passengers.

Per P and O Str *Surat*, 23:

For London—The Bishop of Tinnevelly and Mrs Caldwell Mr G Crofton, Col and Mrs H R Abadie and infant, Co C Crosthwaite, Mr A Watson, Mr G L O Davidson, Mr C Harris, Mr W Gardner, Mr J Holland, and Mr W Garnett.

For Brindisi—Lord and Lady Charles Beresford, Earl de Grey, Mr W E Greenwood, Mr and Mrs A J Ker, Dr and Mrs Crocker, The Duke of Portland, Mr Sage, Mr J Andrews, Mr J Stolke Mrs Peyton Wright, Capt and Mrs Ensor, Mrs Seymour Keays and 2 children, Mr de Souza, Mr John Baker, A Gentleman, Mr John Wilson, Capt C R Brooke, and Mr Westland.

For Venice—Mr W Finckh, Mr C Clenun, Mr F M Freeth, and Mr H Ryder.

For Suez—Col W M Campbell, Mr Johnstone, and Mr A Grip.

For Aden—Mr A S Faulkner.

PASSENGERS ARRIVED.

Per Str *Rafaelli Rubattino*, 19:

From Genoa—Mr W Williams, General E Boileau, Mr L Slater, Mrs Lamb, and Miss Lamb.

From Naples—Mr Tose, Rev Nardone, Rev Ratti, Rev Montalati, Rev Biagetti, and Rev Volpi.

Per P and O Str *Brindisi*, 20:

From London—Mr Cundall, Miss Brooks, Miss Forgusson, Mrs Crow, Mrs Ackland, Miss Becher, Col and Mr Riddell, Miss Riddell, Mr and Mrs McPherson, Mr H Blasdale, Mr J M C K Chalmers, Mr F A J Wellstead, Mrs Kuhliney and infant, Mr W J Powell, Mr C H Twidale, Mr Crisp, Mr John H Dudley, Mrs Wilson, Miss Allen, Mr F Whiting, and Mrs Mahoney.

From Brindisi—Mr and Mrs Gibbon and child, Surg Major D D Cunningham, Col and Mrs Campbell and son, Surg Major McConnell, Mr C H Butler, Mr A Wilson, Col and Mrs Waterfield, and Mr Harvey.

From Venice—Lady Stewart and 2 daughters, Mr D Stewart, Miss K Gribble, Mr and Mrs F A Spencer, Mr C H Wilson, Mr F P Quinlon, and Dr A Barclay.

From Malta—Mr J Dickson, and Mr Gill.
From Port Said—Lieut Bor and Mrs Bor.
From Suez—Lieut O T Lindsell.

Domestic Occurrence.

MARRIAGES.

CURTIES—EVERS—March 15th, 5 P M, at the Royapettah Wesleyan Chapel, Madras, by the Rev P I Evers, brother of the bride, Rev Wm Francis Grint Curties to Charlotte Anne Evers.

ENSOR—JERVIS—At Poona, on the 21st March, at the Free Mission Church, by the Rev J S Beaumont, Edmund H Ensor—Commander Indian Marine—to Ruth, eldest daughter of Mr T Jervis, of Poona. No Cards.

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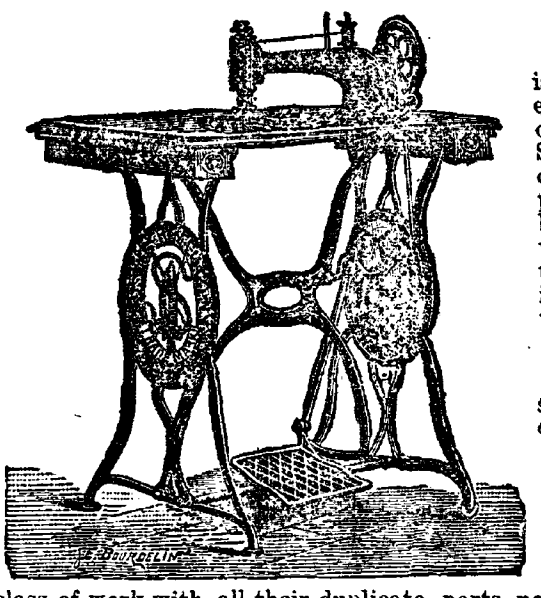

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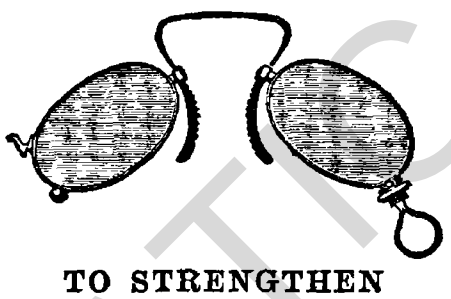

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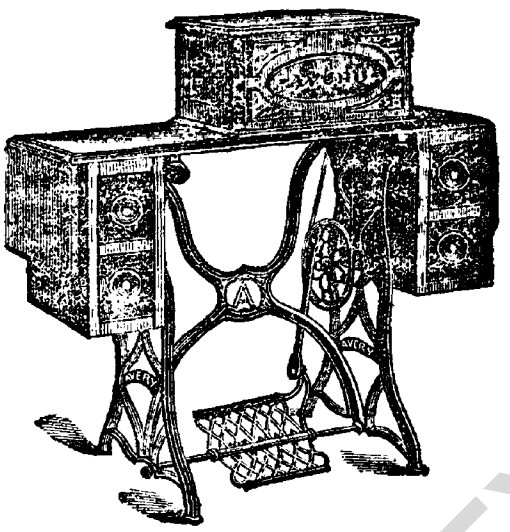

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